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Vol. XVII. No. 25

Approaching Our Rural Problem

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

THE ANTI-CIGARET ALLIANCE OF AMERICA

The terrible aggressive campaign now being conducted by the cigaret and tobacco interests, to secure the women and children as customers, is arousing the people to the necessity of curbing or stopping such advertisement, and of protecting the children in their innocence and ignorance of the harmfulness of cigaret smoking. Not long ago a woman was walking on the streets of Columbus, Ohio, when she saw a man ahead of her dropping a cigaret every few feet. As this was in front of a large grade school building, she saw immediately the danger to the children, who would soon be dismissed from school. She followed, picking up each cigaret and catching up with the man, told him what the results would probably have been if she had not happened to come that way. Dropping the cigarets she smashed them one by one, telling him of the Smashers Club to which she belonged, with more than a million school children. He said, "Lady, I did not know cigarets were so bad, I never smoked them myself. I am doing this only for the money I receive. I have a family to support and I am unable to do hard work. I get better wages here than elsewhere, but I must think this through." One single cigaret company is spending $12,300,000 this year for advertisement, over 38 radio stations, in papers and magazines, on billboards, and for store help to reach the children. The Anti-Cigaret Alliance of America was formed to unite all churches and organizations that believe in protecting the children, into one federated body to carry on a campaign of education and such necessary legislation as will be needed, to effectively protect the children and inform them of the effects of cigaret smoking until they will be total abstainers by choice, giving at the same time to the masses the truth so much needed concerning the actual effects of cigarets, tobacco, and narcotics. While federating the churches and organizations they are crystalizing all present sentiment by listing all individuals who desire to see the children protected and are willing to do their part in financing the work. You can help by getting your church and other organizations to which you belong to federate with this union, federation blanks free, and by sending your name to be listed as a willing supporter of the cause. Send your check today with any suggestions you may have to aid the systematic plans they are now working, with what you can do to help, other than financially, to The Anti-Cigaret Alliance of America, Xenia, Ohio, whose officers are: President, Dr. J. Knox Montgomery, president Muskingum College; first vice-president, Dr. D. H. Kress, Washington Sanitarium; second vice-president, Dr. Harvey Wiley, ex-federal chemist; third vice-president, Dr. David Starr Jordan, Stanford University; recording secretary, Fannie W. Custis, lecturer; treasurer, Dr. Homer Hall, nerve specialist; executive secretary, C. H. L. Flatter, research worker; with a board of nine influential directors, representing different churches throughout the nation.

Lovest Thou Me?

LOVE is expressed in terms of self-denial and sacrificial giving that Christ and His message of love may be shared with others.

To every Friend an opportunity is afforded for self-expression by giving to the support of their mission workers at home and abroad. Gifts may be sent through your local meeting treasurer. Let the measure of your love be the measure of your gift.

AMERICAN FRIENDS BOARD OF MISSIONS
101 South Eighth Street
RICHMOND, INDIANA

INDIANA RURAL LEADERSHIP SUMMER SCHOOL

At Purdue University, West Lafayette, Indiana, July 15-27, 1929, the Rural Leadership Summer School offers an interesting program. There will be no enrollment or registration fees, the only cost being for transportation, lodging and meals. Nature Study, Rural Leadership, Rural Economics, Community Center Activities, Rural Sociology, Rural Church Administration, Community Surveys, Religious Education, Rural Recreation, Demonstration Tours, Group Conferences are some of the special features tabulated. This is a splendid opportunity for many of our rural ministers within easy distance of Purdue to spend a vacation very helpfully. Additional information can be secured from Prof. O. F. Hall, Recitation Building, West Lafayette, Indiana. Every rural meeting ought to cooperate with the Summer Committee of the Home Missions Council by making it possible for the pastor to attend.

HIGH SCHOOL ATTENDANCE INCREASING

Figures made public by the United States Bureau of Education indicate a growth in high school attendance that is one of the most striking features in the educational development of the generation. These figures show that in 1910 the attendance in public high schools was 915,000, but that by 1926 the figure had grown to 3,757,000. It had, in fact, multiplied itself by more than four in a brief sixteen years. In addition to this growth in standard high schools there has come into the field a new agency, the junior high school which has developed to the point where its attendance is above a million, of which number more than 300,000 are of high school rank, the report states. Another striking feature of this situation is the fact that, of those who graduate from these schools, about fifty percent go on to higher institutions of learning.

NEW TRANSLATIONS MADE AVAILABLE

Publication, for the first time, of the following translations will be made soon by the American Bible Society: The four Gospels in Kuskokwim, a dialect spoken by an Eskimo tribe in southwestern Alaska; the four Gospels in Hopi, for use among the Indians of that name in Arizona; and the Psalms in Bolivian Quechua, the tongue of one of the native peoples of Bolivia. Other translations and revisions of the Scriptures are in process. The Society began its ministry of providing embossed Scriptures for the blind in 1853. During the subsequent years approximately 75,000 volumes of the Scriptures in Braille and other systems have been issued to persons deprived of sight. During 1928 the Society was able to reduce the selling price of embossed Scriptures by exactly one-half.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Approaching Our Rural Problem

THIS is the season of bursting life and outdoor activity. The silent but irresistible forces of nature are finding expression in every conceivable way in forest and field. While enjoying the flowers, the vegetables and the small fruits already at hand, men have been planting and cultivating for the autumn harvest. A general atmosphere of mingled achievement and hope exists, despite whatever of depression and discouragement there may have been. There is such a vivid sense of life and growth and fruitage that the very air is full of its invigorating contagion. The year is indeed at the Spring and God's in his heaven, and while we cannot say that all's right with the world we are at least inclined to cheerfulness over the prospect about us.

Such is the impression of the countryside given us by nature. It is rather a distressing if not a melancholy exercise to turn from nature's vivid life and activity to certain phases of man's incompleteness and failure—phases that have to do with his economic, social and religious health. While these phases are closely interwoven we are thinking particularly of the religious life of the country areas. Here is the great problem of Christian statesmanship today. It would seem that this is a fitting time of the year to call attention to our rural life problem, from the church's viewpoint—hence the contributed articles to be found on succeeding pages.

So far as our experience goes, it tallies with that given by Warren H. Wilson. After many years of active leadership, he is not sanguine over mass movements, mechanical programs and organized "whoopee" generally. He has found this approach largely futile and is accordingly less sure of the future than when he put more faith in clever designs. He still has faith, but it is faith in the still small voice speaking to individual conditions. There is urgent need of study of general conditions and the discovery of right principles of action and wise policies of procedure, but the application must be more intimate and personal. It must be here a little and there a little, keeping the range of action within the scope of the personal contact. It is slow business that way, but it is much more sure.

This means that there is no royal road to success, whether the issue has to do with farm relief generally or rural church relief particularly. In ourselves, in our own meetings, in our own spiritual resourcefulness, lie the final solution of our problems. Fertile suggestions are helpful, but nothing brought in from the outside will save us.

We know of a small town and country Friends meeting that maintains a remarkably virile and well attended midweek prayer meeting. No amount of formal program and fertile device could substitute for the spiritual vitality thus manifested. In other meetings the particular expression may be different, but there must be the same spiritual soil of living experience, if there is to be a future of promise. We have in mind an open country meeting that has stood for years close beside a substantial school house, originally a Friends school. Next fall the school will not reopen, arrangements having been made to transport the children of the neighborhood to the countyseat schools. What will happen to our meeting, ask some concerned members. Will attenders leave us and go to the town churches round about? It depends on us, replies a discerning Friend. If we determine to make our meeting worthwhile and vital to the community, we need not worry unduly over its future. It is in such a spirit and in such a faith that the solution of our rural meeting problems must be sought.

Guilty of Treason to Conscience

SINCE writing the editorial in last week's issue on the Supreme Court decision in the Schwimmer case, we have been interested in noting editorial comment in various periodicals. *The Nation* flatly says that the U. S. Supreme Court by such a decision is guilty of treason to conscience. It voices the hope that we may "soon see this monstrous and disgraceful decision overruled and set aside, just as the Dred Scott decision of the Supreme Court was wiped out by the progress of events," adding: "We believe that this decision puts an indelible stain of disloyalty to American precedents, principles, and ideals upon the names of William Howard Taft, Justice Butler, and every one of the judges who laid down this doctrine that no one can enter the citizenship of this country who sets his fealty to the 'Thou Shalt Not Kill' of Jesus Christ and the Commandments above allegiance to any temporal or passing Power."

The decision is not only wrong in principle, thinks *The Christian Century*, but also "appallingly stupid," in that it has put behind Mrs. Schwimmer "a sound-

ing-board that will make her voice heard as it never could have been without it." As might be expected, this doughty champion of the outlawry of war shows up the fallacy wherein the Court, ruling against Mrs. Schwimmer in defense of the law of the land, itself rules against the new law renouncing war. "Is it superfluous," asks the editor, "to remind the learned justices that treaties duly ratified are part of the organic law of the country? And that the recently ratified treaty outlawing war is as much a part of that body of law of the United States as any other law? Those who bear true faith and allegiance to this nation now and who support and defend its institutions most loyally are not those who express the greatest willingness to fight, but those who are most loyal to the new law of peace—our law." Even so conservative a journal as the New York *Times* did not fail to point out this glaring inconsistency in the decision of the Supreme Court.

We cannot forbear repeating the following sentences from the brilliant and penetrating dissenting opinion delivered by Justice Holmes:

"Surely it cannot show lack of attachment to the principles of the Constitution that she thinks that it can be improved. I suppose that most intelligent people think that it might be. Her particular improvement looking to the abolition of war seems to me not materially different in its bearing on this case from a wish to establish cabinet government as in England, or a single house, or one term of seven years for the President. To touch a more burning question, only a judge mad with partisanship would exclude because the applicant thought that the Eighteenth Amendment should be repealed.

"The notion that the applicant's optimistic anticipations (that war will disappear) would make her a worse citizen is sufficiently answered by her examination, which seems to me a better argument for her admission than any that I can offer. Some of her answers might excite popular prejudice, but if there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us, but freedom for the thought that we hate. I think that we should adhere to that principle with regard to admission into, as well as to life within this country. And recurring to the opinion that bars this applicant's way, I would suggest that the Quakers have done their share to make the country what it is, that many citizens agree with the applicant's belief and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount."

Our Rural Responsibility

By Rev. Alfred W. Hurst, in *The Herald of Gospel Liberty*

Inasmuch as the Christian Church, like the Society of Friends, is predominantly rural, the following article appeals to us as strikingly applicable to Quaker conditions. Indeed, it speaks to a situation that is of great moment to all our churches.

THE Christian Church is predominantly rural, the majority of our churches being either in the open country or in villages. Eighty-five percent of our churches may be classed as rural, and in some states the percentage is much higher. It would seem, then, that the chief interest of our denomination ought to be in the future of the rural church. While there are many problems facing our denomination in the field of missions, Christian education, publishing, etc., the field of most immediate concern is, What is going to become of our rural churches? We are not, or ought not to be, most interested in building churches which will swell our per capita giving and membership totals. Let us not allow the Bee of Bigness to sting us. We are interested more in folks than in a year book or national religious statistics.

As a denomination we are in danger of neglecting our mission. While we should serve in any field which opens up to us, it would seem that our mission as a denomination in the light of our constituency and present-day needs is to apply ourselves to the rural church situation. There are opportunities to build churches in the metropolitan centers, but, as St. Paul admonished, if we provide not for our own we have denied the faith and are worse than unbelievers. Our denomination has a definite obligation to the rural churches of its constituency. It is a heavy obligation and not easy to discharge, for our rural church situation is so intimately associated with and complicated by the total rural situation. For a number of years there has been an appalling trend of population from farm to the city. So great has this tide become that our country is becoming overcentralized. Something needs to be done to redistribute our population. May it not be the duty of the Church to do its part towards solving this problem and thus give a challenge to the Christian denomination to play its part? Lines of interest will carry young people out of the community until the churches provide something attractive and helpful enough to make them want to stay in the home community. Certainly to let the rural church disintregate is no way to turn the tide.

As I write of our rural churches I have in mind both town and country churches, for they are closely related. In fact, the village is a by-product of rural life. There are many open country churches which have a field and a future, especially those which are located at a community center where there is a consolidated school, and those in a large rural area where there are no other churches. It would seem, however, that in the majority of cases the future rural churches will be located in the village to which the farmer goes to trade and to which the farmer's children go to school. I know some of our church leaders who do not think the village church will serve the farmers successfully. The fact that the village churches are not now reaching the farmers of America is no final answer, for the village churches have not made any definite constructive effort to reach the farmers. Once the village church pays as much attention to the farmers as the merchants do—all the farmers, not merely a few progressive farmers who attend the village church on their own initiative—the farmers will take a different attitude. About all the village church has done so far has been to maintain occasional preaching services. Whenever the village churches promote a more diversified program and go out to the farmers they will become more actively interested in the church. The village churches must remember that the relationship between the village church and the

farmer must be mutual; the villager is not to render all the service, but the farmer must be an active participant in all the church does. He must be made to feel he is a part of the church and not just a visitor.

Many rural churches are not figuring very vitally in the life of their community. One reason for this is that the rural population has been more or less transient as it pushed out into undeveloped territory. The farmer has thought more of saving his own soul than of saving his community through constructive measures. Rural America has been given to great emotional and evangelistic intensity, but little to co-operative effort, even on a basis of dollars and cents, much less to co-operative effort to insure the permanency of the rural community as a social unit. The big problem in the rural community is to relate individuals and families who by their economic status are more or less independent. The rural church has a great service to render in inspiring folks in village and open country to a life of mutual trust and co-operation. Many farmers defeat the program of the church and their own cause by an unprogressive attitude. They spend more time in organizing "cults of self-pity" than in the development of effective community organizations in the interest of economic prosperity, or educational, religious, and social instruction and well-being. Nevertheless, it is an encouraging commentary on the work of the church and the power of the Christian religion to know that the families who are surviving the stress of these very difficult times are church members. There seems to be something in the church and the ministry which inspires farmers to an honest facing of the situation, and through faith, good will, humility, and intellectual alertness they are overcoming the obstacles which are in the way.

The most imperative needs of our rural churches at present are a trained and resident ministry, better and more up-to-date equipment, a more diversified program, and longer pastorates. Too many of our village and country churches are getting along on occasional preaching by a non-resident minister who comes in on the last train Saturday night and leaves on the first train Monday morning. Thus the sermon has come to be the important ministry of a church, and not the life and home of a pastor in the community, or a diversified program ministering to the social and educational needs of the community, as well as to its religious needs. At the same time our rural members must realize that a trained minister who is to do his best is entitled to a living salary plus, to enable him to maintain his status as a preacher and grow in his work. Too many of our rural churches want a three thousand dollar man for one thousand or twelve hundred dollars. Many farmers reason that their cash income for the year is not that much, but they forget the meat, vegetables, fruit, milk, butter, eggs, etc., which they use on the farm which the preacher must buy. In addition to this, the preacher must buy books, attend conventions, dress his family and himself according to an accepted standard, and in general maintain a respectable standard of living. The church that wants a good pastor, trained and alert, and a real leader, is the church that is responsive, tolerant, progressive, and willing to pay a living wage. The church that criticizes the preacher for wearing good clothes and getting such a big salary (twenty-five or thirty dollars a week) is the church that will die finally and the community life about it disintegrate.

Our rural churches must realize the necessity of better and more up-to-date equipment for a diversified program of worship, religious education, and social life, and also the necessity of longer pastorates. The average pastorate in the rural church is not more than two or three years. No church can prosper so long as this is true, for no comprehensive program extending through the years can be formulated. Such temporary relationships lead inevitably to aimlessness both on the part of the people and the pastor. The salvation of many a rural community awaits the day when the church and a consecrated minister set out together on a comprehensive program extending into the years. No other policy can be of permanent value.

In order to have a better trained ministry, longer pastorates, more adequate equipment, and a more diversified program of church work, it will be necessary for our churches to enlarge their parishes, and that will mean the sacrificing of denominational pride in the interest of efficiency and the inevitable consolidation of churches. It will mean, also, that we shall think of an area of folks who are to be served in the name of Christ instead of thinking of a particular church organization which is to be held intact. We must remember, as Dr. Arthur E. Holt has said, that "The test of institutional life is not in the number of churches, but in the promotion of fellowship." Even in our own denomination there should be consolidation of some churches in the interest of larger parishes. I have in mind two Christian churches in the open country only five miles apart. One is on a state highway but too close to town. The other church is off of the highway. By moving each church two or three miles they could be brought together into a fine rural church on a state highway with a large parish; a real church could be built and a fine trained pastor adequately supported who could promote a diversified program of church work. Our folks must forget their little strifes and prejudices in the interests of the Kingdom and the general welfare of the people.

More of our ministers must prepare for the rural ministry. The rural parish presents a real opportunity for an alert and aggressive man. The minister is here primarily to serve. Is there anything more challenging than a ministry of dynamic religion which will wake our farmer folks up and make them aware that they are living souls made so by God? To preach the gospel of Jesus to American farmers, to inspire them to courageous living in spite of the many limitations which they face, to preach an ethical message backed up by religious faith for honesty and efficiency in their work as producers, to lead them into a mutual experience of fellowship and to lead various elements into an unbroken attitude of good will, to take the Bible (a rural book) and interpret it to rural folks—here is a challenge unsurpassed in any other field. More of our well trained preachers must make the great adventure and accept the challenge.

Sand in the Machinery

By JOHNSTON MYERS

AN ENGINE, perfect in every part, may be doing its work smoothly and with unhindered power. Suddenly there is a screeching, groaning sound and every movement seems to be retarded. Some one has thrown sand into the machinery. Perhaps it was done carelessly; it may be maliciously. A family is like a Corliss engine. Love has oiled every part and the family are happy. Suddenly some one says something or does something which destroys the harmony. An unkind word or a selfish act can do it. Instead of the expressions of love and cheer there are the sounds of anger and irritation. The church may be moving happily and with real spiritual power. Some one criticizes, condemns, finds fault, perhaps even says what is untrue and the church machinery moves with difficulty. Bitterness takes the place of the sweet spirit which may have prevailed. A false report, an expression of anger, a vicious spirit may throw sand in the machinery of the church. The home and the church need love and cheer. The machinery will move smoothly if we pour enough love and cheer into every action. Use oil, not sand, on the church and the home.—*The Baptist.*

There ought to be a system of manners in every nation which a well-informed mind would be disposed to relish. To make us love our country, our country ought to be lovely.—BURKE.

What of Country Life Tomorrow?

BY WARREN H. WILSON

This is the substance of an address by Dr. Wilson at a dinner recently given in his honor, celebrating his twenty years of service in the country life movement. Warren H. Wilson has spoken before various Friends bodies, including the Five Years Meeting.

COUNTRY life is not going forward; at present it is retarded. It is, however, the concern of the whole nation. The governments of western Europe and of America are puzzled by it. The President is controlled in his action by the problem of farm relief. As long as I have lived (and I have lived quite a while) the Department of Agriculture has been employing good men and women, as devoted saints as I know anywhere, but while that Department has lived and extended, the farmer's condition has become worse. Colleges of agriculture, intelligent bodies, and devoted to this concern, are increased in number throughout the country; yet in that time of increase farmers are less satisfied. In the twenty years in which I have served, the condition of the farmer and the condition of the rural churches have not improved, but have declined.

What of the future? I have wondered if I could say anything about it. I wish I could. Here my eyes are blind; I cannot see the future, and yet I do not want to turn away—I wait to be led forward. I have lost faith in deliberated reforms. I do not believe in the "betterment" of country people any more. I do not think we are permitted to plan good *for* any man. I have ceased to believe in directing anybody. But my faith is stronger now in going right on and in giving one's life to the continuance of people; help men to continue, that is what we can do for others—take the obstacles out from before their feet. There are forces that will relieve and free men, and powers within them which will continue them, if we only help them pass the obstacle. So that, while we are not permitted to see the future, let us be thankful that we, and those for whom we work, the people who live in the country, may continue, and the future will be determined by them when they arrive.

I think I can say most about our prospect by retrospect. I remember Rev. Thomas Robert Malthus, a great country life man; he wrote of the relation between food supply and population. He also was a great country clergyman. I stood by his grave eighteen months ago in the Cathedral at Bath. My faith also is in men like Gregory Mendel, whose pious life was devoted to the improvement of plant and animal life by heredity. He told us nearly all we know about inheritance, and he was a rural cleric. I think also of Rev. Charles Kingsley, a master mind—he was like Charles Stelzle and those who agree with him—he believed and taught that the saints are made holy by their service to the poor—and Kingsley was a country clergyman. I believe in Bishop Grundtvig, another clergyman; he put education in this form—that poor people need hand, but imparted life to the mind. He was a rural vocational skill. He did not teach the skill of the hand, but imparted life to the mind. He was a rural parson. And Thomas Chalmers, an economist, who taught and worked out a plan by which a whole nation, and not the poor rural community, should administer the support of the local worker—he, too, was a pastor. And I think the future is with men like John Frederick Oberlin, who in a lonely place moved the world to see, two centuries ago, that program which the Jerusalem Conference recorded for representatives of the Protestant Churches of the world. In their conservative expressions, now the authoritative statement of the Christian churches, is recorded that which John Frederick Oberlin did and taught.

These men of whom I have spoken, who have had a constructive work to do, were devoted men. They had the power to impart their conceptions, and discover the laws that are in the land, to the people who live in homes in little towns and small cities and out in the open country. These men taught them, and taught not them alone, but the world. Their contributions could not have been made without the equipment they had in their devoted religious lives. In other words, the continuance of life in the country and in the nation (again I do not say it is betterment) is to be secured for us by the religious people, the poets, the teachers, and the scientists.

May I join my voice, therefore, with Dr. C. J. Galpin's and state that the gentle forces can be the most powerful. We should look into the country as we have been taught to look by Bailey, Butterfield, Pinchot and Henry Wallace, by the members of the Roosevelt Commission, and by Roosevelt and Horace Plunkett. We shall find the powerful force in the country is the gentle one. It will prevail because it has the powers of life in it. It is in this gentle force of life that a religious man must believe. He must believe in the power of the terribly meek. They are so weak that from one end of the country to the other the rural forces are driven out by the noisy mechanical powers—the plants go and the factories come—but the nation will come back to the soil. You cannot substitute anything for the process of chlorophyl in the leaf, neither can you govern a biological process with a mechanical force. You cannot control what goes on in the milk of the cow, and the sugar in the plants that grow unforced, and undriven and unhurried. And the country people are the poor people, for always will the poor people live on the land as they do now. We may believe they will rule in the end, and will if necessary destroy, or be destroyed, but always will be the most powerful. I am speaking, you see, as an expression of faith at a time when this gentle force is not at its highest expression. Yet our faith, our conceptions, have indeed gone forward. The wonderful thing is that a conviction has arisen. The teacher and the preacher who have no physical power, and the scientific worker who has no force and does not desire anything for himself, they know the road, and its way is among simple people.

I would like to see a great teacher come in this country. I hope there may come in time a great poet. There has never been a great rural prophet in the world. I hope there may come a great rural preacher. We have not had anyone able to preach with great eloquence, because in America we know nothing thoroughly. We are a people come into a new land who deal with material things, and in a great country, with its mightiest of forces quietly at work, men go up to the cities because they can refuse to see the greatest powers in evidence all about them and can choose the material things that have recorded themselves in books. But the time will come when the great, gentle forces will express themselves.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows and there is a harvest. He touches nations and there arises a brotherhood, not only civilized by his light, but sanctified by his love. The isles of the ocean wait for him. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes, but fishermen, who go out and gather and come again. If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization Christ lives, and his personal Spirit works.—*Bishop Huntington.*

Friendly Notes from the Desert

By Abram S. Underhill

"And they came to Elim where were twelve wells of water and three score and ten palm trees: and they encamped there by the waters."—Book of Exodus.

FRIENDS whose ideas of a desert oasis were formed in childhood, as mine were, by Sunday School studies about the experiences of Moses and the Israelites, would be absolutely astounded, as I have been, at the forests of palm trees and the varied human activities to be found in these modern days in an oasis of the first order in the Great Sahara.

Touggourt is a good example of such an oasis. Originally consisting of one or more wells of water with a few palm trees, one hundred and fifty miles out in the Sahara dunes on an ancient caravan route from the El Kantara Pass to Timbuctu, it has become a thriving settlement. It consists mostly of Arabs and Berbers living in houses of dried mud in a network of narrow, tunnel-like streets, entirely roofed over, partly to keep out the summer sun, and always as a protection from drifting sand, and is surrounded by a mud wall twelve feet high, outside of which are many modern French buildings on wide streets; and beyond these is a barren desert dotted over with tents of nomads who have come up from the Southern Sahara in caravans with multitudes of camels and have "encamped there by the waters;" except on the easterly side where are palm trees—200,000 of them—spreading over a vast area, among which are more mud buildings and scattered tents. The whole constitutes the "oasis of Touggourt," which is watered by an elaborate system of modern artesian wells, from which water is pumped and distributed in vast quantities by ingenious French irrigating machinery.

WHERE RAILS MEET CAMELS

If we think of the camel as "the ship of the desert," Touggourt is the place where "the rails meet the sails"—as we used to say of Tacoma and Seattle in the early days of the Northern Pacific Railroad—for at Touggourt the railroad from Algiers ends and the camel takes up the burden, and carries goods and people to and from the scattered oases of the Sahara all the way across to Timbuctu on the navigable Niger, where "the camel meets the canoe." Touggourt is the place where civilized life ends and desert life begins.

The Touggourt market place which is the great sight of the town, is a busy scene on a Friday, when it is filled with people and camels, gathered in groups or moving leisurely here and there among the heaps of merchandise piled on cloths spread out on the sand. Practically the whole native business is done in this open market; there being no souks as in the large North African cities, although there are some modern stores in the broad streets of the new French quarter. There is a simple mosque into which we are cordially invited to look but not to enter; and the equally simple tombs of some local kings of the days when Touggourt was the capital of a Tuareg monarchy and exacted tribute from passing caravans, before the French subdued the Tuaregs and made the Sahara Desert "safe for democracy."

A devious walk through the dark tunnels and a climb to the roof of our hotel for a view of the sunset over the desert completed the sights of the Touggourt oasis; and at eight o'clock of a cool, sunny Saturday morning we started over the dunes for El Oued seventy-five miles away. We rode in a six-wheel desert car, each wheel being double, making twelve in all, with motive power on both rear sets. Our "staff" consisted of a competent French chauffeur, an inefficient-looking Arab helper and a dapper French officer who had asked as a special favor to ride with us to his garrison at El Oued and whom we were glad to have with us.

Our luggage was stowed in basket-like racks extending low over the wheels on each side, where were also cans of extra gasoline and water, coils of rope and wire cable, shovels, crowbars, many garage tools, planks and extra wheels, the whole hung so low and projecting out so far beyond the wheels that we were assured the car could not overturn at any angle, which afterward proved to our satisfaction to be true.

PER ASPERA AD SAND DUNES

Thus efficiently equipped, we rattled noisily along for about ten miles, at first over loose sand, then gradually coming into dunes, among which we wound by tortuous ingenuity, rounding some and rushing up and down others, in a thrilling but somewhat disconcerting way; until suddenly, coming upon one slightly steeper than an ordinary house roof, our car stuck fast just at the top and ran quickly back to the bottom. Several attempts to make it at different places and angles failed in a disheartening way; and then the chauffeur backed around in a circle on the sloping dune, stopped on a level, hauled out a multitude of tools and began to tinker busily around the engine, while the Arab helper looked gloomily on, and the French officer appeared quietly settled for the day.

But just as Elizabeth had begun to explain to us the futility of trying to cross such an impossible desert with anything but a camel, the chauffeur finished his job, rubbed his hands cheerfully in the clean desert sand by way of washing them; the Arab helper visibly brightened up and put away the tools, and the French officer said to Elizabeth, "But it is to be expected, Madame. It always happens. No fear but for dinner we shall be in El Oued." So we headed for the dune again, and this time the car went up like a cat climbing a tree trunk; and thereafter for hours we rushed at full speed at seemingly impossible dunes whose tops of soft sand slightly gave way as the front wheels got there and the car went over with a bounce and down the other side, the chauffeur making quick turns to find the easiest course, often trying several times at a particularly long or steep dune, always with a sharp lookout for the track markers—concrete pyramids about three feet high—which were supposed to be within sight of each other in the trackless sand.

A UNIQUE OASIS CITY

And so on to El Oued, which we reached just in time to climb a lofty minaret adjoining our hotel to see the sun go down in a wealth of color behind the lofty western dunes, just as the full moon came up over the equally lofty dunes in the east. From there also we had a good view over El Oued, one of the most unique oases of the Sahara, which consists of more than one thousand one-story houses of dried mud with small domes for roofs also of mud, the whole looking not unlike pans of gigantic grey biscuits interspersed with pans of gigantic loaves of grey bread, beyond which on all sides, in circular hollows so deep that their tops can just be seen, are the palm trees—dozens of them in each hollow—watered from wells in the bottom from which water is drawn by hand or by the aid of donkeys and camels with ropes and windlasses.

Next day there was a real sand storm and we remained at El Oued, walking cautiously around the streets keeping on the lee side of walls out of the swirling sand which blotted out footmarks, piled up in corners and blew in open doorways much like a real blizzard of snow at home. Toward night it began to rain in fitful showers, but later cleared up, and the following morning we again tackled the dunes; now in convoy with another desert car, and after various

setbacks and desperate battles with giant dunes, among which we crossed somewhere the unmarked boundary into Tunesia, we arrived at Tozeur, another oasis city, where are real springs of water gushing out of the ground, making an unusually prolific oasis, in which grow not only innumerable palm trees, but also lemon, orange and other fruit trees.

But by this time we were nearing the seacoast and in the region of rain, which had just been coming in a drenching downpour, blown in by an east wind from the sea, turning the roads in the lowlands into tracks of mud, making rushing torrents of the river beds, which being usually dry were without bridges, and making inland seas of the "Chotts" which are usually expanses of rock salt, the dried-up beds of former lakes extending from near the Mediterranean Sea westward for hundreds of miles into the desert.

TRACKLESS WASTES OF WATER

In going east from Tozeur we came shortly to the Chott El Djerid, which was flooded to a depth of from six inches to three feet. Our track lay directly across it for twenty miles, along a sort of natural ridge on fairly hard ground, our course being marked by a line of concrete posts about twelve feet high. The water along our ridge varied in depth from three inches to something over a foot, through which we went with much splashing for sixteen miles, mostly out of sight of land, except for some barren hills far away to the north. After reaching what should have been dry land, we ran along for the whole afternoon over a winding track rutted and worn down below the level of the land around it and filled with water holes of unknown depth through which we went at great speed, splashing water around us in merry showers, fording swollen rivers with much more splashing, hauling cars out of mud holes with wire cables, and being ourselves at times hauled out in turn; until finally we arrived in safety about ten o'clock at night at Gabes by the Sea, which is at once a seaside resort and a desert oasis, with a populous bathing beach in full view from our hotel windows on one side and a forest of palm trees on the other.

From here our course was northward over a perfectly made road — now once more in a real car—through an old settled farming country planted with olive groves and vineyards and with profuse beds of riotous wild flowers along the roadsides. The road was full of life and activity; nomads with droves of camels, natives with donkeys, and Frenchmen with horses and high wheeled carts, all giving evidence of being in a settled and livable country.

So we passed in succession through Sfax, a busy, bustling place with ancient crenelated walls and an old castle; and a new French town with a modern improved harbor; and Sousse, another ancient walled town with a warlike history running back through the Romans and Carthaginians into a prehistoric past; and then on again through an increasingly prosperous and populous country with the Mediterranean Sea in sight far away to our right, and the long broken escarpment of the Eastern Atlas ranges in plain sight on our left, until the buildings and graceful minarets of Tunis, the "White City of the Near East," came into view ahead, and we shortly passed through an ancient gateway in the old city wall and our three thousand mile auto tour was ended.

TRIBUTE OF APPRECIATION

We have crossed mountain ranges over perfect roads, and followed pillars of stone over trackless wastes. We have wandered at will through the shadowy souks of crowded cities and have motored through desolate fastnesses, formerly the haunts of brigands and outlaws, and we have everywhere traveled in comfort and have met with respect and consideration, and often with genuine friendliness. For all of these satisfactory conditions we give due credit to the French Government, whose wise and considerate procedure in advancing the civilization of their African Colonies cannot be too highly commended. In their dealings with an alien people they have shown tact and judgment which has been exceeded by no civilized government since the dawn of history and has been equalled by few. Friends should wish them every success in their future development of North Africa along these present lines.

Our African Notes are ended.
Tunis, April, 1929.

PUGET SOUND QUARTERLY MEETING

D. Reeves Shinn presided at the opening session of Puget Sound Quarterly Meeting held at the Friends Memorial Church, Seattle, Wash., Friday, May 3. Eighty-one persons were in attendance. The Rev. Alfred Sorenson of the Danish Lutheran Church read the story of the five barley loaves and fishes, and brought out the fact that in the first days God spoke through prophets and in the last days he speaks through his son Jesus. "When I do what I can do, then he will follow up and do what he can do. He asks us, his children, how much we will do." The world challenges us—"for you to bend every possible effort in your faith to do your best." This inspiring talk was followed by a vocal number by Ruth Schmoe. The children then took part in a Peace Contest. Alice Malamud of Seattle, and Christine Zook of Everett were given first and second places, respectively. All the children, however, are to be commended on the fine work which they did. Prayer concluded the meeting for the night.

At the Saturday morning session two interesting messages were presented, and appreciated by the forty people in attendance. H. Millard Jones, pastor at Everett, brought out the great fact that what Jesus is now doing in the world is of vital concern to all. W. W. MacHenry, pastor of the Woodland Park Presbyterian Church, Seattle, called attention in his address to the truth that the Kingdom of God is builded around the life and interests of the child.

Reports from both Seattle and Everett show a busy membership in various meeting activities—six new additions to the meeting were noted. The young people are very active in monthly church programs and are a vital part of the Junior Church at Seattle. The Quarterly Meeting young folks provide a high school scholarship for a girl at Holguin, Cuba. A letter was read from her in appreciation of this chance.

May Replogle preached most acceptably to an audience of 97 persons at the Sunday morning service. She spoke briefly to the children of a disobedient Alaskan boy, who thought he heard Gabriel's horn in the night. The text of her sermon proper was from the story of Jacob. She told how she loved the story of Jacob for its humanness, its disobedience, its trials and its disappointments. She brought out the fact that every time Jacob was alone, God spoke to him, giving him strength and courage. So may we, if we step aside from the hurry and clamor and are alone, God will speak to us, strengthen us, comfort us, and give us a blessing.

According to the statement of Florence B. Lough, president of the Young Friends Conference, definite plans have been made for the Northwest Young Friends Conference at Lake Chaplin on the last week-end in June 28, 29, 30, 1929. All enthusiastically, the committee is cooperating splendidly to make a successful conference. The theme will be "The Four-fold Life with Christ." There will be two splendid leaders, one of whom is Emmett W. Gulley of Newberg, Oregon. Tacoma Friends are joining in the conference work this year, which is greatly encouraging. Much inspiration is assured and Friends are praying for a successful conference. Everyone visiting the Northwest country is more than welcome to be present.

The next Quarterly Meeting, August 3, will be held in Seattle and as a part of the Conference of All Friends of the Northwest, August 1-4.

Trail Makers in Africa

A Sketch of the Chilsons

ARTHUR B. CHILSON

EDNA HILL CHILSON

THE S. S. St. Paul tossed in mid-ocean. Truly the missionary was sea-sick, but not homesick, for God's call was being answered and a deep desire of many years was being fulfilled. Arthur Chilson was on his way to Africa.

Arthur B. Chilson was born June 16, 1872, near LeGrand, Iowa. The call to enter his Master's service came at the age of sixteen years, and later he very definitely decided that his life was to be given to work in Africa. Soon after joining with Friends his gift in the ministry was recognized and for some time he served the church as a very successful evangelist.

His interest in Africa increased as he listened to stories told by Willis Hotchkiss, a returned missionary, and he was quite ready to accept an invitation to join the prospecting party, sent for the purpose of establishing mission work of Friends in British East Africa. The party composed of Willis Hotchkiss, Edgar Hole, and Arthur B. Chilson sailed from New York in April, 1902, via England, where they spent some time visiting among English and Irish Friends. Here funds were donated for the erection of a mission building. The party arrived in Mombasa June 24, and traveled inland via Uganda on the railway, a distance of nearly 500 miles to Kisumu, near Lake Victoria.

After spending nearly five weeks prospecting, a location was chosen about twenty miles northeast of Kisumu, near the equator, but at an altitude of 5,300 feet, where it seemed most desirable to locate a mission station, now known as Kaimosi Station.

Many and various were the hardships endured on pioneering trips. On one instance, the tribe through whose territory they were traveling, were dangerous, having been at war with the white men only a few days previous. One by one the porters dropped their loads and slipped into the jungle until there were left only fifteen men to carry the burdens for which sixty had been engaged. The transporting had to be done in relays, and Arthur Chilson took his turn with his followers. An occasional face, the flash of a spear, or a rustling of twigs reminded them that they were under the constant surveillance of unfriendly and armed men. Finally, suffering from exhaustion and exposure, they stopped in the midst of the enemy country, unable to go any farther.

In Arthur Chilson's own words: "All about on the hills and rocks and in the trees waited like vultures for their pray, thousands of armed savages. Up above on the rocks there suddenly appeared an ordinary looking native who approached us. . . . 'What are you doing here?' 'We are going to sleep here; we are not able to go a step further.' He made a sweeping gesture to the people crouching and squatting on the rocks and perched in the trees. 'Why, don't you see they are just waiting for nightfall so they can kill you?' My porters lay completely exhausted. 'Yes,' I replied, 'but what else can we do? We can go no farther.'

" 'He leaped suddenly to a rock and began calling, calling. Soon little groups appeared here and there, then they would disappear. And now there began to come down toward us a great mob of naked savages, jabbering a tongue I could not understand. At a word from him, who proved to be their chief, they grabbed my loads, hastened up the paths by which they had come, beckoning us to follow. Up and up I followed till we came to a level place back of the hill where there was a native village. 'This is my village,' said the chief, 'here you are safe.' Never did I sleep more soundly than that night. Early before sun up, the horns began to blow. Louder and more clear they echoed in the distance till the people thronged in by thousands. They took turns carrying my packs and brought us direct to the mission site; not one article from all these loads being lost."

Several months were spent clearing the new mission site and making Kaimosi a livable place. Roads were made, and a cart road to replace the little winding footpaths through the jungle, was built from Kaimosi to Kisumu. Arthur Chilson, a skilled mechanic as well as a gifted minister, started the Industrial Department and was instrumental in constructing a dam and sluice way for water power, and installed a sawmill which has rendered valuable service for all these years, turning out lumber for missionaries, native Africans, and the British Government, as well as being a means of increasing funds in the mission treasury.

Demanding as this work was on time and strength, it was of only secondary importance. Arthur Chilson gave time for gospel services, and on Sunday was out visiting and preaching to chiefs and head men, and being in daily contact with the people taught them by word and example the gospel message.

Mr. Chilson tells us of one other time when God providentially saved his life from those who wished to kill him. A missionary friend had been killed by the natives during a fight with the British soldiers. When his friend did not return, Arthur Chilson went to find him. "I crawled under the jungle and slid along till I got into the open. Natives were peering at me through the foliage. Hundreds of spear points gleamed. I had with me a Masai boy who knew the language. 'Ah, ha,' exclaimed the savages, 'here's another white man; let's kill him, too, as we did the other one.' But they did not fire. I went on till I found the body of a butchered soldier. At last I found Wendte's body, all hacked to pieces. The trees were bristling with arrows from the previous day's fight. We placed his body on a shield and bore it back and gave it decent burial."

Arthur Chilson now carries the silver watch that was on Mr. Wendte when he was killed. He took it back to Mr. Wendte's mother in Boston; she, wishing him to have it, had it engraved and presented it to him in memory of her son.

Due to continued exposure and overwork, Arthur Chilson's health gave way after a few years and he was compelled to return home for rest. It was while at home on furlough he met Edna Hill, to whom he was married March 6, 1906.

ROXIE STALKER.

Westfield, Indiana.

(Continued in next week's issue.)

WHITTIER ACTIVITIES

The mid-week church services are times of interest and blessing. The service on the evening of May 22 was in charge of the Senior Christian Endeavorers, whose messages gripped all hearts. The song leader was Harold Marling, and Catherine Gregory, in her impressive way, sang a special number. Some of the speakers were Wilbur Pyle and wife, Roland White and Wright Cook. Aside from local activities, the Endeavorers frequently go, Sunday afternoons, to the mission at San Pedro, and also to the Poor Farm. They lead meetings and cordially greet these appreciative people. Their service of song brings cheer and gladness wherever them go.

The Women's Bible Class directed the meeting on May 29. The efficient class president, Winnifred Milligan, acted as chairman. The song service was led by Anna Tomlinson, while Rachel Hill gave the devotional reading and talk, choosing for her theme the subject, "Hindrances." At the suggestion of the teacher, Eliza A. Cox, four-minute talks were given on the Bible School lessons for the present quarter up to date, stressing the application of each. Those giving these briefs were Anna Foster, Mrs. Roy Van Deman, Emma F. Coffin, Anna Tomlinson, who read an original poem on "The Book," Effie Gregory and Grace White. Mary Dell Allen read one of her poems while Mrs. Montgomery softly played the piano. Group leadership is recommended to other meetings for a spicy, helpful change.

Willard O. Trueblood presided over the meeting of June 5. His theme was, "The Voice of God." "Have you heard his voice? Does he speak to you?" were questions asked. Many responded, giving instances of definite leading and testifying that God does speak to his people today.

Commencement week of Whittier College began on June 2 with the Baccalaureate address in the out-of-door College Amphitheater at 6 o'clock in the evening; this was the twenty-sixth commencement. President Dexter gave the message. The *Whittier News* stated, "The amphitheater was beautifully decorated for the occasion. The quietness of it all, together with the quaint Quaker ceremony, made the affair impressive." The sermon text is found in John 8:14, "My record is true. I know whence I came and I know whither I go." The message, directed to the graduating class, was encouraging, provoking to an earnest search after truth, stimulated by those other words of Jesus, "Ye shall know the truth, and the truth shall make you free."

The Commencement exercises were held in the auditorium of the First Friends Church on June 8, the address being given by Dr. Vierling Kersey, Superintendent of Public Instruction of the State of California. Sixty-six young people were graduated from Whittier College. The degree of Doctor of Divinity was bestowed upon Frank W. Dell, and the degree of Doctor of Law upon Vierling Kersey. Twenty-one of the graduates received State Teachers Credentials. Dr. J. Herschel Coffin announced the Honor Students.

The commencement dinner was served in the spacious dining hall of the church, Dr. Louis T. Jones presiding. Talks were given by Louis T. Jones on "Whittier, the Pearl of the Pacific," and Alfred E. Jones, "The Strength of a United Alumni." Willard O. Trueblood spoke on "The Family of Quaker Colleges." It is felt that a great week has passed into history.

June 9 was Children's Day during the Bible School hour and the evening service. After brief opening exercises, all the different departments were called to the large auditorium, where a number of promotions took place. Frederick J. Libby gave a thrilling message at the morning meeting for worship. The text was Isaiah 31:1-3.

At 7:30 p. m. the telling pageant, "The Church and Her Children," was presented by seventy-five persons. A real message ran through it all. The solicitude of the church for her children stood out in a marked way as the different groups from babyhood up were presented. Parenthood and the home stood united to the church in beautiful cooperation. Mrs. Willard Trueblood sponsored the pageant.

NEW YORK FRIENDS NEWS

At the close of Monthly Meeting, May 1, one of Twentieth Street's younger members, Ingram Richardson, gave a pleasing review of Rufus M. Jones' new book, "The Trail Through College," after which Friends listened to Arthur Kellogg give an interesting talk on the Peace Conference recently held at Brown's Mills, New Jersey. Several colleges and universities were represented there, and some of the main speakers were Elbert Russell, Sherwood Eddy, and Stanley Jones. The principal discussion was how to stop war—through what means and systems?

After the business meeting on May 8, Abram S. Underhill spoke most entertainingly of his three months' travel in North Africa. As he told of his experiences and discoveries, he linked the lesson on Faith in Life, given by Augustus T. Murray just before him. In all his time in Africa, he had not seen as many as thirty-seven intellectual people together. He also said that on the desert ten minutes never pass without somebody somewhere always being seen. He covered about 3000 miles altogether in the trip.

On May 16, a Conference on Mysticism, the concern of Josiah P. Marvel, was held, which was well attended by Friends and others. So much interest resulted, that plans for further consideration of the subject are already being formulated.

On May 29, Miss Glendinning of the New York State Commission for the Prevention of the Blind, spoke to our midweek group. This commission has been at work about 15 years, with stations in various sections over New York State in which there are 9000 blind people. Physically, some cannot be taught, but are helped financially. Fifteen percent of all blindness is due to accidents, but most blindness is preventable.

LYNNVILLE CHURCH NEWS

A Mother and Daughter banquet was held Friday evening, May 31, in the Friends Church dining room at Lynnville, Iowa. The banquet meal was prepared and served by a committee of men from the community and Friends Sunday school. A toast program followed, with Mrs. C. O. Macy acting as toastmistress. Songs were sung and Mrs. Lem Gilreath, national evangelist and W. C. T. U. worker, gave a helpful inspirational talk.

CHILDREN'S DAY

A beautiful and impressive worship service for Children's Day was held Sunday morning, June 9, at the Friends Church. The platform was arranged to represent the out-of-doors. Green branches were used for trees, shrubbery and flowers were artistically arranged. Song birds in cages, settees and chairs completed the appropriate setting. The children of the Junior and Primary Departments were grouped informally around the pastor, Willard L. Reynolds, for the service, which consisted of songs, verses and music, after which, the pastor referring to the picture, "Christ Blessing Little Children," told the children a story of Christ blessing little children and then sang a solo, "I Think When I Read That Sweet Story." Four Junior girls took the morning offering, and after the service kodak pictures were taken of the children.

A people's own morals have greater influence on their destinies than the policies of their statesmen.—GEORGE ADAM SMITH.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

A College Girl Roves and Talks Internationalism

Two years ago Amy Sharpless was a member of the Peace Caravan team from Mount Holyoke. In this wandering task she proved her ability as a speaker, and her zeal in peace work. Last summer she was one of the nine young Friends who went from this country to England and Germany, attending the Young Friends conference at Brussels, and the World Youth Peace Conference in Holland. With this real international experience added to her equipment, the Service Committee gave her a roving commission this year, to bring the international idea to students in colleges of New England, the Middle West, and the South.

Last autumn she was in New England; this spring in the South; from February 1st to April 22nd, she visited twenty colleges, all in Ohio, Indiana and Illinois, except one each in Wisconsin and Pennsylvania. Her aim has been to secure the formation of a Campus International Committee in each college, where such was not already in existence. But her methods of approach to this object have been, as she says, "quite versatile." She has talked to Y. W. C. A. cabinets, to religious groups of students, to Professors of Sociology, to many individual students, and even in morning chapel—"a most nerve-taxing undertaking." The Peace Caravans, the Home Service work, the World Youth Peace Conference, the young Friends Conference, the Service Committee in general, Rachel Davis DuBois' "Programs for World Mindedness"—these are some of the topics which led toward the goal.

We cannot measure the value of such work as this. Other young people may well be given courage to take active interest in international affairs, by seeing that some Young Friends are willing to spend time and energy in spreading this message. The most immediately tangible result of the trip was perhaps at Antioch College, where Professor Broda of the International Relations department invited a number of the leading students to his home to talk with her. This group selected a Campus International Committee on the spot. "This Committee will, either before the end of this year, or early next year, stage a week of 'Life in Some Foreign Country.' By means of college newspaper articles, dances of native color, plays, musicales, menus in the tea-rooms, etc., it is planned to focus the attention of the students upon the culture and existing problems of some one country—a concentrated piece of International Education."

And next fall, Amy will resume her studies!

Message of Fifth General Meeting of Friends in France

Dear Friends:

It has been brought out in our discussions that, in order to fulfill our task as Christians, it is of paramount importance to strengthen our foundations by the deepening of our spiritual life. We have been impressed, in reading the messages which have come to our French General Meeting, to see that this concern is shared by Friends in other countries.

With the German Yearly Meeting we recognize that, if we are to realize our ideal in the present age, it is often necessary to sacrifice in this effort the hours left to us after our daily labors.

For the first time we have felt, as a group, that our task is to sow, without worrying about the future harvest.

The problem of Education has gripped our attention, and we desire to face it.

We can make a beginning by studying, at once, ways of making still wider use of our meeting-room.

During these three days we have once more observed, with thanksgiving, how in such a communion many difficulties disappear, giving place to that unity of spirit, by which Christ's disciples are known.

In the divine love, which alone is unchangeable, we remain your friends.

Signed, on behalf of the Meeting,

LOUISA DEFLACELIERE,
RENE CAMILLE VALTON,
Clerks.

Friends Showed the Way

A recent letter (April 26th) from Gilbert MacMaster tells—by inference—of the real success of an important piece of work which the Berlin and Warsaw Centers have been carrying on for the last four years. *They have shown that German-Polish Conferences are possible.* Other organizations have now taken up this work of getting acquainted by conference, and the Centers are able to look for some other task in which they may pioneer.

"The work connected with Polish-German conferences has, I feel, been taken out of our hands for the time being. Our part in this work, I believe, was to show that such meetings were possible, and I think that this has been done. It seems that no program for the year's work of any one of the larger international organizations in Germany is now complete without the question of German-Polish understanding, and conferences and meetings of different kinds are being arranged by these different organizations for this coming year. The Women's International League, the German Peace Society, the Catholic Peace organizations, The League for the Rights of Men, are organizations which are holding more or less important meetings. The latter group has just held a series of meetings, in Konigsberg, Schneidemuhl (on the Polish Corridor boundary), Posen, Lodz, and one other town in Poland, then coming into Germany for a meeting in Breslau and one in Berlin. Majority politicians from both countries spoke at these meetings, the general topic being "Does war threaten between Germany and Poland?"

"The Konigsberg meeting was the most difficult, but went off all right. Fritz Legatis (one of the German Friends) was in the chair at this meeting. It is not at all easy to hold a public meeting of German and Polish pacifists in East Prussia, and it is a source of great satisfaction that this was possible.

"So far as the Friends are concerned, efforts are being made to arrange a Polish-German Youth Camp this year, but till now a meeting place has not been chosen, as members of the Berlin Study Group want it to be in Danzig, and the Polish Friends either in Warsaw or Posen. The time would probably be the beginning of August, and it is hoped that the camp will be followed by a hike in Poland in which both young Germans and Poles will take part."

BOSTON FRIENDS CENTER

The Bible school at Friends Center, Boston, Mass., closed on May 19 for the summer, and at the last session enjoyed a talk on Worship by Seal Thompson. The long impressive silence at the close of the talk showed the deep feeling and appreciation of every one. The Young Friends Discussion Group had two meetings in May, one in the form of a tramp and supper in Middlesex Fells, and the other at Friends Center, when Emily G. Balch gave a very interesting talk on Haiti. A very pleasant social evening was spent at the Phillips Brooks House, Cambridge, the program being in charge of Ruth H. Replogle, chairman of committee. Tea was served on the first two Tuesday afternoons of May, Eleanor Wood Whitman being hostess at the first and Mrs. E. Talmage Root spoke on "The Need and Field of the National Commission of Protestant Church Women. The following week Edith Perry was hostess and Isabella Taylor gave a play.

Penn College Commencement

Editor of *Christian Century* Gives Address

THE commencement season at Penn College was an enjoyable occasion throughout. The good weather made it possible for many people who live at a distance to drive to the college to share in the various events. The senior class play, "Pomander Walk," was given Friday evening to a large audience. The comedy, full of "loves and laughs," required a cast of twenty-one characters, who fitted into their parts admirably and presented the play in a pleasing way.

The Alumni gathered on Saturday for a series of interesting events and for renewing old friendships. The baseball and tennis games, played in the morning, resulted in victory for the present student body of the college. At noon a group of members of the "Letter Club" enjoyed luncheon together and made plans for future work. In the evening an enthusiastic group assembled for the regular Alumni Dinner, following which President H. L. McCracken reviewed the progress made in the Alumni and Old Student Campaign and reported that to date, with very little personal solicitation, more than $113,000 had been assembled and that the campaign is to be carried forward vigorously.

One of the outstanding events of the day was the coming by airplane of Dr. John H. Outland, a prominent surgeon of Kansas City, Missouri, who returned to Penn to greet former classmates and to have a part in the program of the evening. Following the dinner, the company went to Spencer Memorial Chapel, where Dr. Outland, with the assistance of the Penn College Double Mixed Quartet and with Prof. Chas. L. Griffith as organist, presented a unique program which he had worked out. He called the sketch "The Cycle of Life," and in it traced, by appropriate music interspersed with explanation, the development of an individual through the various stages from babyhood to the close of life. "Rock-a-Bye-Baby" introduced the series, and "Taps" served as the close.

Another unusual feature of the commencement program was the recital given Saturday evening by Margery Maxwell, soprano, and Virgilio Lazzari, Italian basso, accompanied by Delphie Lindstrom. All of these are artists of unusual ability and they presented a most delightful program to the alumni group and the people of the community who shared in this event.

The baccalaureate address was given Sunday afternoon at three o'clock by President McCracken, who spoke from the texts, "Where there is no vision, the people perish," and "Your old men shall dream dreams, and your young men shall see visions." He emphasized the fact that where there is vision, all is well.

On Monday morning, beginning at ten o'clock, occurred the commencement exercises, at which time degrees were conferred upon forty-four young men and women. Thirty-five received the degree Bachelor of Arts, five Bachelor of Science, and four Bachelor of Arts in Music.

The commencement address was given by Dr. Charles Clayton Morrison of Chicago, editor of the *Christian Century*, who spoke on "New Prospects for World Peace." In a vivid way he told the story of the ten years' effort to bring about the outlawing of war. By invitation of Monsieur Briand, Dr. Morrison was present at the signing of the multilateral treaty in France, and he pictured that momentous occasion graphically. He pointed out the tremendous significance of the acceptance of this treaty by the governments of the world, and showed that since our nation has taken its stand forever renouncing war, the pacifist is now the true patriot. He urged the importance of spreading the knowledge of the steps toward peace that all our people may know that our nation, along with more than sixty others, has a sacred obligation to settle its disputes by some other means than by resort to war. He said that although our flag has been symbolic of war, we must now make it the symbol of peace. He challenged the graduating class to join in the effort to make lasting peace a reality.

Dr. Morrison was also the principal speaker at the annual commencement dinner where he talked informally of some of the impressions he had received from personal contact with Quakers and from his study of religious thought set forth by that sect. He urged upon us the importance of cherishing our religious heritage and of making our lives conform to its noble teachings.

The fellowship and inspiration of these days spent together served to strengthen our love for Penn College and to call forth renewed expressions of allegiance to her purpose and ideals. C. M. M.

THE WESTTOWN ALUMNI ASSOCIATION

The Westtown Alumni Association is composed of graduates, all former students, the Faculty, ex-members of the faculty and other interested persons. An annual meeting is held at the school, usually in May. This year on May 18. The main exercises are held under the shade of a huge tent, and the throng this year was estimated at 1,500.

Augustus T. Murray, former member of the Earlham Faculty, for a number of years Professor of Classical Literature at Leland Stanford University, at present a resident minister of the Society of Friends at Washington, D. C., delivered the principal address on "The Place of the Quaker Meeting in Modern Life."

Lou Henry Hoover, the wife of our President, graced the occasion with her presence. She was warmly, not vociferously, greeted as she stepped to the platform, and for the remainder of the day was an interested, unostentatious spectator of the various activities of the occasion.

A leading feature on the program was the "handselling" of the new meeting-house, the gift of the school of Arthur and Emma of Boston. This stone edifice has been constructed on the plan and lines of the ancient meetinghouses of the Society of Friends. It is quite near the main school buildings, and is intended to be used for public worship by the students and faculty, with the understanding that the sittings are free for all who may desire to attend. Concord Quarterly Meeting will be held here in the autumn of each year. The house may conveniently and comfortably seat a congregation of 500 persons. It is beautiful in design, ornate in simplicity. The poet Horace might have characterized it as "*simplex munditiis.*"

The ivy which was planted was a direct scion of the ivy from the yard about the church at Fenny Drayton, Leicestershire, England, in which George Fox was christened. This the old church was connected with this new house of worship. Some lines in commemoration of the event were read by Albert H. Votaw, an ex-teacher, and a graduate of Earlham in 1874.

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QUAKERDOM · AT · LARGE

Announcement has come of the marriage on May 18, at Ram Allah, Palestine, of Eva Rae Marshall to Khalil Totah, shortly following the return of the latter from his tour of this country in behalf of our Palestine Mission. As most readers know, Khalil Totah is Principal of the Boys School at Ram Allah, in which Eva Rae is one of the teachers. Her old home is at Wessington Springs, South Dakota, and before going to Ram Allah she was a member of the Faculty of Penn College.

* * * *

Henry T. Hodgkin made a notable contribution at London Yearly Meeting last month, speaking of the persecution of the Chinese Christians, the problem of reunion among Friends in America, the problem of reunion among the churches of the world as seen in the Faith and Order Conference at Lausanne, and the Life and Work Conference at Stockholm and the problem seen by the International Missionary Council at Jerusalem. When the world was facing all these problems, the question was pressing for immediate answer, What have Friends to offer?

* * * *

The absence of political Friends near the close of London Yearly Meeting, owing to the approaching election, did not make impossible an excellent debate on the report of the Industrial and Social Order Council. Some testimony to the deeply religious concern of those chiefly interested in this subject was manifest in the unbroken devotional silence by which the session was introduced. Special reference was made to the Council's concerns as to the true purpose of industry and as to unemployment which had been shared with the local meetings. Attention was also drawn to the literature being published by the Council.

* * * *

J. W. Harvey Theobald, speaking of the American Epistles to London Friends, a summary of which had been presented by John P. Fletcher, said "our friends in America are very anxious to be brought into closer relationship with us." Having had the privilege of meeting members of three different bodies together in the Eastern States, he had noticed this on more than one occasion. Also individual English Friends had been doing their best to show that there is a friendly and sympathetic spirit with all bodies of Friends in America. Frederick B. Sainty had done a most useful piece of work, especially among Conservative Friends in the Eastern States and as result of his visit to one of their Yearly Meetings a message had been sent this year. At his request a special letter was prepared by London Yearly Meeting to be sent the Conservative Meetings in America.

* * * *

For the past two years a Friend, Christofer Naish, has been in charge of the Language School in Beirut, Syria. He thus has the privilege and responsibility of guiding young missionaries during their first months in the country. In addition to this, he is associated with the Coordinating Committee in Cairo for Christian Literature for Moslems, putting into simple language matter that can then be translated into various vernaculars. Of special interest to Friends in this line is his book on Quakerism, which was translated into Arabic by Najeeb Shem'un. It is unique in Syria, and only recently the reading of it led to the admission of a new member to the Society.

* * * *

At the Commencement exercises of Whittier College, June 8, the honorary degree of Doctor of Divinity was conferred on Frank W. Dell, former pastor of Whittier Meeting and Superintendent of California Yearly Meeting, and upon the Commencement speaker, Vierling Kersey, Superintendent of Public Instruction for the State of California, the honorary degree of Doctor of Laws. Dean Herschel Coffin announced the honor students, naming Cora Maude Robbins as having attained the highest scholarship during the past four consecutive years, and Mildred Lois Overman as having the highest scholarship during the last or senior year.

* * * *

The Woolman School property at Wyncote, Pennsylvania, has been sold. With the consent of the donor, Mary W. Lippincott, the proceeds are now available for the new Friends School in social and religious studies, which is developing under the direction of Henry T. Hodgkin. Through her generosity this movement is thus provided with a substantial nucleus of an endowment. A new location has not as yet been decided upon. One more easily accessible to the colleges of the Philadelphia region is needed. Adequate time is being taken for a thorough study of the whole situation and of the need in American Quakerism for such an enterprise. Two visits from Dr. Hodgkin are anticipated before the new year when an intensive period of visitation of colleges and Friendly centers will begin. The cooperation of Friends in this investigation is invited.

* * * *

After an illness of several months, Charles E. Tebbetts died June 11 at his home at Whittier, California, within two months after the death of his wife, Imelda A. Tebbetts, which occurred on April 19. Through a long and fruitful life, Charles Tebbetts has been closely identified with the progress of American Quakerism. For many years he was active in the field of Friends education and was for some years President of Whittier College. It was through his long and close connection with our foreign mission interests, however, that he was most widely known, he being the first General Secretary of the American Friends Board of Foreign Missions. We shall later give a more adequate statement of his devoted and efficient service.

* * * *

At the Earlham College Commencement, held June 17, two honorary degrees were conferred: one upon Dr. Adolph Gerber of Germany, who for many years prior to 1904 was head of the Department of Modern Languages at Earlham; and upon C. Francis Jenkins, a Friend of Washington, D. C., modern television engineer and widely known as an inventor. Francis Jenkins, who has been flying his own plane for the past ten years or more, flew from the national capital to Richmond accompanied by his wife. Bachelor's degrees were conferred upon more than ninety Seniors. The Baccalaureate sermon was delivered by David M. Edwards, the retiring President, and the Commencement address by Hornell Hart of the Bryn Mawr College Faculty.

* * * *

One of the members of the new Labor Cabinet in England is Lord Parmoor, whose wife, Lady Marian Ellis Parmoor, is a prominent member of London Yearly Meeting. He has the post of Lord President of the Council, and was also a member of the MacDonald government in 1923. We recall an interesting incident in connection with the World Conference of Friends held in London in 1920. "Putting one's foot in it" is not an altogether elegant expression, but the reality of which one American delegate came fully to appreciate. It was at the reception and tea given at Jordans by Lord and Lady Parmoor. Wishing to establish himself in the good graces of his host and to clear his fellow countrymen of all Bolshevistic implications, our American Friend assured Lord Parmoor that we Americans are guiltless of this wild socialistic propaganda with which English

FRIENDS MEETING

144 East 20th Street, New York, extends a hearty invitation to visitors to attend its sessions on First days at 11 a. m. Open all summer.

Friends seem tainted. Whereupon, My Lord blandly informed his guest that as for himself, he was very much in sympathy with Socialism! Exit the American Friend in confusion.

NEWS OF OUR MEETINGS

The Friends Meeting at Penn State College, Pennsylvania, with a membership of 55, of whom 37 are students or faculty members of Penn State College, the remainder being resident members, reports an interesting year of work with a varied program. Assistance has been given in exempting students from R. O. T. C. Peace literature has been passed around and help was given in securing Kirby Page to speak in the city. Several members assisted in grading the lot back of the meetinghouse, sowing it in grass and sodding on the boundary bank. During the year two "get acquainted" social gatherings were held at Friends Union Cabin near Whipple Dam. A good piano was purchased for use of the Bible School and other organizations that use the building from time to time. A discussion group has stimulated a lively interest for many. Five new members were received during the year. Helpful visits have been appreciated from Bliss Forbush, Amy Sharpless, Mary Sullivan and Agnes Woodman of Philadelphia, Elbert Russell of Duke University, and Drs. Janney and Harry of Baltimore. The Executive Committee for the coming year is composed of J. T. Peters, clerk; Edgar Wickersham, recording clerk; Chapman Underwood, treasurer; and committee chairmen, Elizabeth Emery, Martha Darlington, Francis Willits, Ira Collins and Elizabeth Mellor.

* * * *

Friends at Bloomingdale, Indiana, have extended a unanimous invitation to Lyman G. Cosand to continue serving as their pastor. His efforts are much appreciated, not only his work in building up Christian character in his own congregation, but also in interdenominational activities in the community at large. He again served as principal of the Daily Vacation Bible School, which was one of the most successful ever held in this place.

* * * *

The Young Friends of Winchester Quarterly Meeting met in session from 9:00 to 10:30 a. m. on the third Saturday in May, at the Friends Church in Muncie, Indiana. There were seventy young people present. The meeting was opened with two hymns led by Marcel Thornburg, and the Devotion Hour was in charge of Esther Sayers. She read from the third chapter of John, dealing with the fact that Christ was really the heart and the beginning of the missionary spirit. Sometimes we do not realize our one and everlasting duty to Christ and are prone to allow our time to be taken up by smaller things. The subject for the day was "Missions," and Laura Fetters gave an interesting talk. She, too, said that Jesus was the first great successful missionary. The success of his disciples lay in the fact that they first came to Christ. That is what all must do to perform successfully our little tasks—first come to Jesus Christ. A beautiful poem entitled, "When the Great Guest Came," was delightfully given by Mary Garrison. The missionary committee gave brief, interesting sketches of different phases of missionary work. Wm. D. Webb and S. Emily Parker of Richmond spoke of camp work and activities at Quaker Haven for this summer. The Young Friends adjourned to attend the regular session of the Quarterly Meeting.

* * * *

A very fine time was enjoyed in the Indianola, Iowa, Friends Church, June 9, when Children's Day was celebrated. The platform was beautifully decorated to represent a woodland. Birds sang sweetly from the branches, while a profusion of flowers added their particular charm to the scene. In the morning service, Margaret May Hadley read the Scripture lesson, after which the children and young people were asked to repeat the Lord's Prayer. Mary Stanley gave a piano solo, and the pastor, Maude Carter Smock, gave a short children's sermon on the subject of "Pin Points." A Junior choir of nearly thirty children sang one number. At night the Children's Program proper was given to a good audience. The day's services were much appreciated.

* * * *

Yonge Street Quarterly Meeting was held at Toronto, Ontario, May 11, with an almost complete attendance of delegates. The number from Newmarket was noteworthy, for when delegates and members were called upon to stand they seemed to be the larger part of the assembly. An excellent spirit of good fellowship was apparent. An item of business worthy of special mention was welcoming Frank C. Guyatt and commending him for his good work as the new pastor at Newmarket. The report of progress was received with the nearest approach to applause that Friends permit themselves to indulge in.

* * * *

The meeting at Newmarket, Ontario, reports a steady increase in interest, attendance and financial support. During May the average attendance at meetings for worship averaged eighty-five, the evening services being very well attended. A Men's Brotherhood Class in the Bible School has been organized with the pastor, Frank C. Guyatt, as teacher. A Junior Christian Endeavor established in April with a membership of thirty-seven, meets Sunday evenings. The Senior Endeavor meets every Monday night. New wiring and light fixtures have been provided for the meetinghouse, new hymn books purchased, and a new interchangeable bulletin board erected for daily messages to challenge the passerby. Eighteen applied for membership at last

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FRIENDS BOOK AND SUPPLY HOUSE
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Monthly Meeting and were taken into fellowship. Twenty-two members attended Quarterly Meeting at Toronto, and nine delegates from here will attend the Yearly Meeting at Coldstream, Ontario.

* * * *

Edgar H. Stranahan visited Minneapolis Meeting, Minnesota, Sunday, June 2, and gave a fine talk from the text, "Where there is no vision, the people perish." He visited also, on Monday evening, the Minneapolis Penn Club, which met at the home of Roscoe Coffin on Alden Drive.

A SPANISH OCCASION

The Spanish Club of Wilmington College, Wilmington, Ohio, completed another successful year, the evening of May 7, with the celebration of the Court of Love and Beauty, traditional festival by which the residents of Spanish-speaking communities annually pay tribute to the cult of poetry.

An outstanding feature of the evening's entertainment, given at the college gymnasium-auditorium, was the presentation of the two-act Spanish farce-comedy, "Zaragueta," or "Money Talks." An English translation was used, so that the audience had no difficulty in understanding the entire dialogue. The stage production was highly entertaining in every respect.

The Queen of the picturesque Hispanic fete was Dulce Armisen, of Havana, Cuba, who had been selected by the winner of the essay contest previously conducted under the auspices of the Spanish Club. Miss Armisen presented first and second prizes to Veda Fleming and Mary Frances Vandervort, respectively.

In countries of truly Spanish customs each community holds an annual contest in which all the poets of the vicinity submit their most pleasing poems. After deciding upon the successful contestant, the committee in charge notifies the winner, who is then privileged to choose any of the girls of the community to be Queen of the Court of Love and Beauty for that year. The name of the young lady selected is not divulged until the evening of the festival, when the citizens learn also the identity of the persons winning prizes in the poetry contest.

The annual literary contest of the Wilmington College Spanish Club is conducted in much the same manner. The theme of the competition is varied from year to year.

However, the manuscripts submitted are never in verse, because poets are seemingly not so numerous in Anglo-Saxon countries as in those lands of Spanish culture. This year each club member wrote a criticism of his favorite contemporary Spanish novel.

The proceeds from the Spanish Club fete each year are used to purchase Pan-American and Spanish books for the Wilmington College library. This has been customary ever since the founding of the organization.

Esther L. Farquhar, who has served as professor of Spanish at Wilmington since her return from Cuba, where she taught in the Friends Mission schools, is faculty advisor to the club.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once In a While if not Oftener

From force of circumstances the Editor has been "leaving" this column for a few weeks. In the meantime we have been pleased to have reactions which show that readers look for it. Now if we can get them to crying for it, as children used to do for Castoria, we shall feel that we have arrived journalistically. We may then slip an editorial in here now and then when we want a prompt and appreciative reading!

This is the time of the year when it is nip and tuck with the subscription list. There are always some subscribers falling by the wayside for one reason and another and it is difficult at this season to stimulate sufficient activity among our friends and agents to fill the gaps with new subscribers. Accordingly, every new subscriber that is received comes as a ray of light to the Editor, and as an inspiration to better editing.

In this connection may we remind Friends that there are a good many people who would appreciate having the paper but who are not able to subscribe for it. There are also certain libraries and educational institutions such as theological seminaries, that offer strategic opportunities for conveying Quaker ideals through THE AMERICAN FRIEND. Our current benevolent fund for supplying the paper in such cases is practically depleted and we invite concerned and generous hearted Friends to send us contributions to this fund.

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TO "UNRENEWED" SUBSCRIBERS

An appeal to subscribers who had not renewed their subscriptions was published under this caption by one of our denominational exchanges. One of the paper's oldest subscribers replied: "I congratulate you on that caption. Those who fail to renew their subscription to their church paper certainly need regeneration, a renewal of the spiritual life, a new-born sense of what they owe to their intelligence as well as to the maintenance of their interest in their church and what it is doing for the upbuilding of the Kingdom of God on earth. I hope the appeal will sink deep into their consciences and that your next announcement may be 'To the Reclaimed.'"

THE CHRISTIAN LEADER SAYS IT FOR US

From one of our modest, intelligent and successful young ministers we received a letter recently in which appeared this paragraph:

"Every time I start to write to you I am torn between two conflicting feelings. First of all I know that the *Leader* wants to keep in touch with what we are doing, and second, I don't want you to think that I am looking for publicity. I will therefore write this in a very informal style and you can throw it into the waste basket and my feelings will not be hurt."

In reply we sent a letter in which occurred the following paragraphs:

"We want church news. We want it as soon after it happens as possible. We want it in form so that we will not have to re-write it but can send it directly to the printer. We want it often and in short instalments rather than long instalments far apart. We ask our men to forget that they are writing sometimes about themselves, and to think of the common good and send the news along that will keep the denomination informed and keep other people cheered up.

"Newspaper clippings, personal letters to the editor, parish bulletins, cards announcing special services, etc., are better than nothing, but with the tiny force that we have in our editorial offices it is physically impossible for us to pick news out of this material and re-write if for publication. Occasionally something striking hits the eye of the editor as he goes over this material and he will hastily dictate something.

"This does not mean that we are not interested to see the bulletins and other material, but it does mean that these things do not take the place of regularly writing a brief, complete account of important happenings in the parish.

WEST EPPING MEETING

"I am the resurrection and the life." These words were spoken by our Lord, and had reference to a man who had died, and who at the call of the Son of God, rose again to live among his fellow men. West Epping Meeting, New Hampshire, died seven or eight years ago. In the fall of last year, at the call of Christ, it came back to life.

The children of the village lacked a Bible school. The wife of the one remaining Quaker of West Epping observed this serious condition. Jesus was pleading for the children. Mabel R. Folsom heard the call and once againt the doors with rusty hinges began to grind, and behold life from the dead. The total enrollment in the Bible school is 70, with an average attendance of 63. A Gospel meeting was then commenced and continuing through the winter on alternate Sunday evenings, A. Edward Kelsey, Marian Kelsey, Edna Haviland from Amesbury, and Ruth F. Pitman from Manchester have shared in bringing the messages.

On Sunday, June 2, a Quaker rally was arranged in this old meetinghouse, and thirty Friends came from Amesbury, eighteen from Pittsfield, New Hampshire; four from North Weare, New Hampshire; two from Boston, three from Methuen, Massachusetts, to share in the resurrection of this meeting. A large number of local folks were also present. A. Edward Kelsey and James A. Coney brought the messages in the morning service. There were 120 recorded in the Bible School that followed, which was conducted by Mabel R. Folsom.

A picnic lunch was greatly enjoyed in the beautiful pine grove and at 1:45 p. m. James Coney conducted a praise and testimony meeting, which was followed by a missionary meeting, when A. Edward Kelsey and Marian E. Kelsey told of Friends Service in Palestine.

The words of Jesus Christ come to us with renewed power, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live.

Believest thou this?"

DAILY BIBLE READINGS

Lesson for June 30. Review: Prophets and Kings of Judah's Decline.

Golden Text: I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Jeremiah 31:3.

M. Isaiah's Inspiration. Isa. 2:1-11.
T. Hezekiah's Reign. 2 Chron. 29:1-11.
W. The Suffering Savior. Heb. 9:23-28.
T. The Message of Jeremiah. Jer. 2:1-13.
F. The Sure Word of Prophecy. 2 Peter 1:12-21.
S. Judah Taken Captive. 2 Chron. 36:11-21.
S. Hoping in Jehovah. Psalm 130:1-8.

CHARLES A HILL

At his home in Lawrence, Kansas, May 10, 1929, Charles A. Hill passed to the life beyond. A birthright Friend, he was a lifelong, devoted and consistent member of the church. The eldest son of John and Lydia Starbuck Hill, he was born in Randolph County, North Carolina, June 9, 1838. His parents moved to Guilford County, North Carolina, when he was ten years old and he was for a time a student at New Garden Boarding School, now Guilford College, but he was unable to acquire the education he desired.

In later years in giving assistance to a young man about to enter college, he remarked that he had felt handicapped all his life because of his lack of education. However, for many years he was a staunch friend of education in Kansas, being a member of the Board of Trustees of Friends University at Wichita, and resigning only when failing health made it necessary. He was among the liberal contributors to the cause of education.

He was married to Sarah Jane Mitchell in Indiana and they lived in sweet companionship forty-six years until her death. They lived at Eudora, Kansas, for thirty-five years, and though no children blessed their home they lavished the wealth of their love upon eight nephews and nieces, who bless their memory.

Two years after the death of his first wife, he married Anna Hiatt of Indiana, who survives him.

BIRTHS

RUSSELL—To Josiah C. and Ruth Winslow Russell, Las Vagas, New Mexico, June 4, 1929, a son, Elbert Winslow.

TUTTLE—To Anson and Luella Kyte Tuttle, at Thompson Memorial Hospital, Canandaigua, New York, May 20, 1929, a daughter, Norma Ellen.

MARRIAGES

HAWTHORNE-MARDOCK—At the home of the bride's parents, Lealdus and Floy Mardock, Venango, Nebraska, June 9, 1929, Helen Mardock and Ernest Hawthorne of Chadron, Nebraska. Hubert C. Mardock, brother of the bride, minister.

SAVAGE-RENAUD—At the Friends Parsonage, Lynnville, Iowa, May 28, 1929, Ellen M. Renaud and Bert E. Savage. Willard Reynolds, minister.

SPARKS-SCULL—At the Lynnville Friends Church, Iowa, May 29, 1929, Blanche Marie Scull and Millard D. Sparks with Willard Reynolds officiating.

DEATHS

WILLIAMS—At Lynnville, Iowa, June 5, 1929, after a long illness, Wilford Williams, aged 84 years. Born in Orange County, Indiana, a birthright member of the Friends Church, he was an elder for many years and held other offices of trust in the church. He was married November 7, 1866, to Anna Graham, near Lynnville. He is survived by his wife, five children, nineteen grandchildren and nine great grandchildren. Funeral services were held at the Friends Church, June 8, conducted by Howard W. Cope, pastor of the Friends Church of Marshalltown, assisted by Willard Reynolds of Lynnville.

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CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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